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WEEKLY REVIEW.

—THE Madras Christian College mutiny has been practically settled. Fines were imposed upon the ringleaders, and about twenty expelled. The young Brahmin, whose proposed baptism caused the trouble, has yielded to the pressure of relatives and friends, and thus declared himself "not worthy" of Christ—(Matt. 10: 37.) The sensible advice of an educated Brahmin vakil of the High Court, reminds one of the speech of the Ephesian "town clerk."

—WE cannot forbear an expression of wonder that the mutinous students should think it worth while to accuse the authorities of "trying to undermine the religion of the Hindu pupils, and to induce them to become Christians." Of course the school seeks to induce its pupils to become Christians. If it does not, it is false to its trust. A mission-school that does not seek the salvation of its pupils, might better be closed.

—To the everlasting shame of France the Lottery scheme of M. de Lesseps has been sanctioned. He is in a desperate financial strait. The Panama canal having sunk four times its proposed cost, is not half completed. Now gambling must be resorted to to raise the funds! It is an outrage on public morals, and the Christian press ought to make the French authorities feel it most keenly.

—A RIVAL scheme has sprung up which promises to throw the Canal quite in the shade. It is the ship-railway proposed by Mr. Eads, the noted American engineer, the details of which he perfected before his death. The plan is to cross the isthmus of Tehuantepec, where it narrows down to a width of 120 miles. Ships are to be taken into large graving-docks, settled into huge "self-fitting" cradles resting upon heavy trucks that run on parallel tracks, and then drawn up the incline by heavy machinery. When once upon the level, ten powerful locomotives are to "tow" the ship across the isthmus on a well-ballasted "permanent-way" at the rate of twelve miles an hour. The strain upon the vessel will not be nearly so great as that to which it is subjected in any heavy sea. The rate of transit is much more rapid than would be attainable through any canal. Altogether the prospect of seeing great ships treated to a ride over dry land may not be so visionary as it would seem. The capital necessary to "float" this scheme is nearly raised, and work is expected to begin soon.

—THE pure rebuke uncleanness by their very presence. When Jesus entered the Capernaum synagogue, "the man with an unclean spirit" immediately cried, "Let us alone; what have we to do with Thee?" Unclean spirits are the same in this age, as then. Temperance workers need but come into the presence of the liquor traffic, and the unclean spirit cries, "Let us alone." Let Parliament begin such legislation as in any way restricts the traffic in strong drink, and money is poured into the pockets of corruptible law-makers, saying with its golden voice, "Let us alone." Licensed impurity, enraged at the exposure of its revolting vileness, cries to preachers, reformers, and editors, "Let us alone."—Yes; that is all that Satan asks. Let him alone, and soon another hell would be superfluous.

—ORGANIZATIONS within organizations do not always indicate strength in the parent body. A Sunday-school, having within it an organized band of "soul-winners," as we were noting in an exchange lately, has certainly gone far out of the way; or such an organization would be needless machinery. That is what the Sunday-school is for. It must so teach the Inspired Word of God that children and youths will find it "quick and powerful" in their salvation, and able to make them "wise unto salvation, furnished unto every good work," or it misses its aim. Churches, Y. M. C. A.'s temperance societies need to look well to their ways if it be found necessary to organize within their own limits societies, or bands, for the very thing which the original body was raised to accomplish. Meantime, if the original Church or Society is not doing its work, by all means let us have the inside organizations Let reforms go on. Let souls be saved. Let men be built up in righteousness at whatever cost.

—AN exchange speaks of churches as "Associations that guard the doctrine of Christ, and the dignity of religion." We suspect that is about the view of that kind of preachers whose pulpit utterances lead one to suppose them to be in grave apprehension lest the Gospel of Christ should be overthrown. They feel called upon to guard the doctrines of Christ. We would stoutly maintain the necessity of sound doctrine. But the best way to guard these doctrines is to become so endued with the power of the Holy Ghost that our pulpit utterances will give play to the Holy Spirit to make that "demonstration" of the truths of the gospel, which He alone can make. All the sceptics, and atheists and hostile scientists cannot overthrow the gospel of Christ. We need to worry less about "guarding" it, and to study more how to let it shine in our every word, and look, and action. The best evidence of Christianity is holy living.

—DWELLERS in cantonments know the character of the music which military bands usually dispense to and from Church parade. The *Central Indian News* naturally asks—"Could not the much respected and highly popular Commandant of the Warwickshire regiment now in Jabalpur, arrange for the band, *en route* to Church and home again on Sundays, to play some sacred selections, instead of the pieces now being played? There are hundreds of quick March tunes to be found in 'Sankey's Songs and Solos' as also in the Hymnals of the day. This request should be all the more considered, because the regiment, in marching to Church, passes by one, if not two, places of public worship; and it is not helpful to devotion, to hear even the distant strains, of 'Paddy will you now,' or 'The Girl I left behind me.'"

—"By this craft we have our wealth" is the only defence liquor dealers can make when their business is assailed. The *Christian*, speaking of the enormous profits of this accursed trade, refers solemnly to the responsibility shared by every one who pockets money gained in the business:—

"The recent conversion of several large brewing businesses into limited liability companies by enlarging the number of those who are directly interested in the "traffic," has done not a little to retard the progress of temperance The latest recorded profits for twelve months, of three of these companies, amount to £996,000. The division of this huge sum amongst the shareholders implies and involves another division, which perhaps not many of them venture to think about, that of the responsibility for poverty, and sorrow, and crime, which one shudders to contemplate."

—How true is this statement of one of our valued exchanges:—

"There is a sad lack of clear, strong exposition of what is in the Bible itself. There is no book so much talked about, but so little known as the Word of God. And there is no book so full of all that would interest and touch men. Yet preachers will speak of anything else than of those vital topics which throng the sacred pages, and possess lasting interest for men of every time. That man is sure of an audience who will open up Scripture systematically, sympathetically, and, beneath the power of the Holy Spirit."

—We insert Bombay for Calcutta and make the strong language of the *Witness* our own.

"The liquor dens of Calcutta are an abomination that maketh desolate. While trade is brisk on every day of the week, Sunday is always the busiest day. No man can estimate the vileness, the brutality, the bestial selfishness and Satanic cupidity of the liquor traffic, who does not visit these grog-shops on the Lord's day. The sight of so many Europeans degraded and almost dehumanized by drink will make the stoutest shudder. The half cannot be told here. The emissaries of the brothel, and the *courtesans* themselves, are ready to contest every effort made to rescue these men and shield posterity from the curse that burns to the third or fourth generation. Yet Government sanctions the traffic, and promotes the official that fills the treasury with this blood-money. Is there no remedy? Must the Sabbath continue to be the abomination of the week? Hath God forgotten to be righteous that men so recklessly despise His laws? Natives and foreigners ought to unite in a demand that these dens should be closed on Sunday. It can be done: it ought to be done."

—A VERY successful Song Service ("Uncle Tom's Cabin") was held in the Baptist Chapel, Byculla, on Tuesday evening, 8th instant. The readings were given by Miss Armstrong (Teacher of Elocution) who rendered the story with great tenderness and effect. Mr. H. Fido presided tastefully at the harmonium, and Mr. T. Carroll with his accustomed energy led the choir, many of whom had come from great distances to give their aid. To all these friends very hearty thanks are due for having helped to make the service so enjoyable.

—INFALLIBILITY should be consistent. He who affirms that his judgment can never be wrong, seems to give the lie to his affirmation by asking others if his judgment is right. Pope Leo has rather compromised infallibility in this respect this week. He issued an order unfavorable to Home Rulers in Ireland, and when the howl of indignant protest made by "good Catholics like Mr. Dillon, Mr. O'Brien and others, reached the Vatican prison, this infallible man sent to the bishops and clergy of Ireland for their opinion as the wisdom of his action in issuing the order. We are afraid for this fundamental claim of the Papacy, when we see the incumbent of the Pontifical chair so confused what he ought to do.

—DR. MCGLYNN, the excommunicated priest in New York, is firing heavy broadsides into this Romish doctrine. Thousands of Catholics are discovering that a majority of the votes of Catholic cardinals will make a man infallible just about as soon as a Bengali editorial will bring on a revolution. We commiserate the condition of those whose religious superstition or crass stupidity —we are at loss which—leads them to profess belief in the infallibility of any man.

—A MEMORIAL to the Boards of Directors of all the missionary societies working in India, praying their united action to secure the repeal of the infamous C. D. Acts in this Empire, was forwarded to England, Germany, Scandinavia, and the United States, yesterday. The significance of the petition can scarcely be overestimated. It is signed by 301 European and American missionaries in all parts of India. The signatures represent over 40 different societies. Editors, members of Parliament, and Government officials concerned, will receive copies of the memorial by the same mail. It is believed that the petition will materially strengthen the hands of those at home who are labouring to wipe this foul blot off our statute books, and thus remove a great stumbling-block from the way of the heathen. Prayer is asked that God may prosper the memorial.

—THE General Conference of the M. E. Church has now been in session nearly two weeks. We expect soon to receive a despatch as to the action of the Conference upon matters vitally affecting the future of that Church in India. It is hoped that many are "helping together by prayer," that wisdom and far-seeing judgment may so prevail that God's cause may be greatly prospered.

—ONE cannot read the religious papers of the day without being impressed with the prominence into which God is bringing the work of evangelism. Twenty-five years ago an evangelist was a rarity, now they may be found in every country, and almost within every church. Religious bodies that have long been distinguished for conservatism, are yielding to the evident trend of Providence and guardedly supporting evangelistic work. There can be no doubt that evangelistic work in many forms will play important part in all religious progress in the years to come. That church which the most readily and heartily makes a way for these men whom the Spirit commissions to summon souls to salvation, will make the most powerful headway against the kingdom of darkness; while that church which frowns upon the movement, will shrivel and die of sheer stagnation. Let us have a regular provision for evangelists in all our churches, European and native.

—MISS LYDIA J. WYCKOFF, M. D., 326, Grant Road, has been made the recipent of a valuable present from one of India's Raja's. The said present is a good, safe horse. All her friends rejoice that she is thus enabled to more easily attend upon her rapidly growing practice.

—A CORRESPONDENT complains against us because of the insertion of a letter in the last issue relative to missionaries going to hill stations for the hot weather. We are truly sorry he feels aggrieved, but can hardly agree with him that the letter was "calumnious correspondence," as we believe with the self-denying servant of God, who edited this paper so many years that our influence as missionaries would be quadrupled if we indulged far less in these prolonged and costly trips to the hills, unless it became a question of life or death. At any rate it can do no harm for us all to see how our actions are viewed by others.

—ATTENTION is called to a notice of the change in the ownership and editorial management of the *Bombay Guardian* to be found in another column.

NOTICES OF BOOKS, REPORTS, ETC.

THE Report of the Bombay Y. M. C. A., for 1887, makes a good showing of work done during the year. That part of the work carried on by the Band of workers, is exceedingly interesting. The harbour and dock services each Sabbath, and the dock service each Wednesday evening, result in great good to those who participate in them, as well as to those for whose benefit they are conducted. We are glad to see the Band of workers taking so important a place in the Association. No more profitable work could be engaged in by the young men. We cannot overestimate the benefits of such work as is done by the Association, and would earnestly ask the Christian public to continue giving the work their support.

WE are in receipt of the Report of the Bombay or Western India Auxiliary Church Missionary Society for the year 1888. The success of the winter Mission, conducted by Rev. Mr. Grubb and Col. Oldham, is especially noted, as it deserves. It is evident that the mission staff needs reinforcement, as a great burden of work is left upon a few. The Report shows that the force of workers consists of 9 European ministers and 1 European lay-helper, 4 native ordained pastors, 4 catechists, 8 assistant catechists, and 23 readers. The number of baptized Christians is 1,899; in the six stations where work is carried on, 904 of these are communicants. During the year 36 adults and 92 children have been baptized, 23 of the adults and 52 of the children were baptized in the work at Aurangabad. There are 4 Boarding schools and orphanages, with a total of 85 Boarders, 8 Anglo-vernacular, and 25 vernacular schools, with a total of 69 teachers and 1,426 pupils are reported. Of the 69 teachers, 45 are Christians, and of the 1,426 pupils, 291 are Christians.

THE *Gospel in All Lands*, for April, is devoted to Burmah, The Country, People, Habits, Customs, Religion, Protestant Missions, etc. A great amount of most desirable information is given.

WE acknowledge with thanks *The Friend of China*, devoted to the suppression of the Opium traffic; an Introductory lecture, on *The Gods of the Hindus*, delivered before the Y. M. C. A of Mussoorie, 26th ult., by Rev. Thos. Evans; and the *Bombay Educational Record*.

EDITORIAL NOTICE.

Address all correspondence, which must in every case be authenticated, to THE EDITOR, GRANT ROAD, BOMBAY. *Exchanges will please note this address.*

Business communications to be sent to THE MANAGER, BOMBAY GUARDIAN, TWO TANKS, BOMBAY.

The Bombay Guardian.

SATURDAY, MAY 12, 1888.

ONE CAUSE OF WEAKNESS IN MISSION EFFORT. II.

CONTINUING the article in our last issue we remark that another cause of the comparatively meagre results of missionary effort in India may be found in *an undue dependence upon influences outside the Gospel*. Circumstances have been such that this could have been avoided only by the most rigid watchfulness. Missionaries have come to India as the representatives of a superior civilization. They have come as citizens of countries noted for their advancement and feared because of their power. The locomotive, the telegraph, the steamship, and the printing-press were exponents of their standing in the battle-field of intellect, while their iron-clad warships, with their well-nigh resistless armaments, and their thoroughly-drilled standing armies evidenced their ability to triumph no less easily on the field of actual war. These things have had their effect, as well upon the missionary and his work, as upon the people of the country. While they have made the native peoples look up to the missionary as one possessed of great wisdom and power, they have tempted him to rely too much upon the prestige thus given in bringing about their conversion to Christ. Instead of pleading a hearing for the Gospel on account of its God-given adaptation to the needs of every sin-burdened soul we have unconsciously asked that men listen to our message, because of what they could see Christianity had done for the nations from which we came in giving them learning and power. So we have begun teaching them

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our science, and our art, and our political economy, as a means of bringing them to accept Christ, forgetting that this was not the order in which we received our superior knowledge, and power: forgetting the lesson that history should have taught us, that it was our acceptance of Christ which made possible our learning and national greatness, and not our learning and national greatness that brought us to Christ. We have rather demanded that because of the civilization we represent, the natives of India should confess our superiority in the matter of religion, and accept it as they were accepting our science and art. In so far as this has been done, and we are satisfied it has entered unconsciously into very much earnest missionary effort, the real work of missions has been hindered. The gospel carries within itself all the elements necessary to its prevalence over idolatry and heathenism of all forms. "Not by might nor by power, but by my Spirit, saith the Lord," should be the motto of every true worker for Christ. Any attempt, conscious or unconscious, to supplement the power already in the gospel of Christ for its own propagation by reliance upon the prestige of national power or learning, can only prove a "going down to Egypt for horses," when God waits to fight our battles and win our victories even as He did in the days of Gideon and Elijah.

History compels belief in the seemingly paradoxical statement that the gospel of Christ will spread the most rapidly when entirely dissociated from, and even when antagonized by the prestige and power of that which this world calls learned and great. The Apostles, when beginning their work, were the butt of the ridicule of the cultured heathen about them. Government placed them under its ban. The very name of Jew was a synonym of contempt in the countries where they went preaching the Word. Ostracized by society, ridiculed by the learned, and hunted to the death by officers of the law, they yet witnessed the grandest triumphs of the gospel the world has ever seen. Driven to rely solely upon God, He proved that His ear was not heavy that it could not hear neither His arm shortened that it could not save. Displays of Divine power such as awed men were of common occurrence. If His faithful ministers were imprisoned for preaching the truth, He picked the locks, or sent an earthquake heaving up to shake down the prison walls and set them free. If officials forbade them to preach any more in the name of the Lord Jesus, they met in united prayer, and when the Holy Ghost came upon them, "with great power they gave witness" to the truth, and "there were added to the Church daily such as were being saved."

That these experiences, enjoyed by the Church just subsequent to the day of Pentecost, were not exceptional, has been illustrated in almost every century of Church history. Shorn of the protection of government, the cause of Christ flourished in the second and third centuries in Alexandria, in Rome, and in Asia Minor. Scenes as truly Pentecostal as that in Jerusalem were not unfamiliar in the days of Chrysostom and the sainted men of his time. The Wesleyan movement in England demonstrated that in spite of the frowns of authority, the jeers of the cultured unbelievers, and the stones of infuriated mobs, Jesus, when lifted up from the earth, drew men unto him.

It is so easy to look at the things which are seen, and discount the things which are not seen: to set a high value upon our superior attainments and superior power, as a reason why the heathen should believe in our religion, rather than to depend solely upon the energy of the Holy Ghost. The former is gratifying to that patriotic pride which even true man feels. It requires no humiliation of the heart, no agonizing prayer that God would use us in saving man whether by our lives or by our death. It is in accordance with the wisdom of this world, which is foolishness with God. But it is ruinous in Missionary work. If the Gospel of Christ is forced to depend the prestige of national power or civilization, for its propagation, the epitaph of the effort to save this world might as well be written. But the "Lo, I am with you alway" has not be repealed. Many a missionary has proven that God is as ready to exercise Divine power for the extension of His spiritual kingdom, as He was to establish His temporal kingdom: that the same spirit Who led the hosts through the overflowing Jordan, and threw down the walls of Jericho before the chosen People is ready to mightily convince men of sin, of righteousness, and of judgment. The lesson we should all learn is that we should place no dependence in the flesh. "Our sufficiency is of God" should be the resolute determination of all missionaries, when they find themselves drawn to place any reliance upon the kind of influences we have mentioned. Could all who are now labouring in this field be led to do this, it would not be long before none in India would say to his brother—"Know the Lord; for all should know Him, from the least to the greatest."

THE PRESENCE OF CHRIST.

PLENTY of people claim the presence of Christ with them who have no scriptural warrant for their claim. Jesus said, "Go ye into all the world, and disciple all nations and Lo, I am with you alway even unto the end of the world. That is—You go and preach, and as you preach and make disciples of the nations of the earth, I will be with you always." Numbers of professing Christians are claiming the presence of Christ with them on the strength of this promise, who are not going into all the world personally or by their consecrated prayers and offerings, and who are not only not "discipling" the nations, but who do not even speak a word for Jesus in their homes, or in society, or in the church. Jesus promised to be with the workers, not with the shirkers. "Every branch that beareth not fruit He taketh away," means that if we do nothing for God; if we do not glorify Him by both perfecting the fruits of the Spirit in our own lives, and seeking by all means in our power to lead those around us to do the same, we cannot be left in connection with Him, the true vine. We are shut out from the blessings this promise offers, unless we are to the best of our ability discipling those about us. Preaching His gospel to every creature is the duty of all,—not of ministers alone, but of young men in school, of young women in the home and in society, of business men in their circle, of wives and mothers, all are to be "workers together with God." If we are such, the rich heritage of this last promise of the Saviour while on earth is ours—if not we have no part nor lot in it. May God help us to see that only those that do His commandments have the promise of His presence here, and the right to the tree of life, and to enter in through the gates into the city.

A CHANGE.

WITH this issue of the *Bombay Guardian*, the one who has been acting as Editor *pro tempore*, gladly gives the work over into more competent hands. The Editor who now assumes permanent charge has bought the *Guardian* and will continue it as an undenominational advocate of evangelical Christianity. He has had a number of years of editorial experience in London, and is a writer of proven force and ability. He is led of God to give his life to the cause of Christ in India, and we bespeak for him the heartiest support, and sympathy of all who are interested in the salvation of the millions of this land.

International Bible Study.

BY REV. J. E. SCOTT, Ph. D.

Second Quarter. Lesson VIII.

Sunday, May 20.

Matt. XXVI: 36—48.

Subject:—*Jesus in Gethsemane.*

I. INTRODUCTORY.

1. GOLDEN TEXT: Though he were a Son, yet learned he obedience by the things which he suffered.—Heb. 5. 8.

2. Parallel Narrative: Mark xiv: 32-42. Luke xxii: 40—46. Jno. xviii: 1.

3. Home Readings:—

M. Jesus in Gethsemane .....Matt. 26. 31-35.
Tu. Jesus in Gethsemane .....Matt. 26. 36-46.
W. The betrayal.....John 18. 1-12.
Th. Christ's agony .....Luke 22. 39-46.
F. The suffering Son .....Heb. 5. 1-9.
S. Perfected through suffering. Heb. 2. 10-18.
S. (*Whitsunday*) .....John 16. 6-16.

4. *Memory Verses*: 36—39, inclusive.

II. HISTORICAL.

After the Passover had been eaten and the Lord's Supper solemnly instituted, narrated in the previous lesson, and aft the mystical feet washing and our blessed Lord's wonderfully tender and comprehensive prayer, the sacred company, accompanied by Judas, who had gone out into the night to perform his infamous work, left the upper room and went down into and along the streets of the city, out through the Eastern gate, over the brook Kedron, and finally into "the place called Gethsemane."

Of this place Farrar says: "So they came to Gethsemane, which is about half a mile from the city walls. It was a garden, orchard, marked, probably, by some slight enclosure; and as it had been a place of frequent resort for Jesus and his followers, we may assume that it belonged to some friendly owner. . . . . The traditional site, venerable and beautiful as it is from the age and size of the grey gnarled olive trees,

ASIATIC SOCIETY MUMBAI

of which one is still known as the Tree of the Agony is, perhaps, too public—being, as it always must have been, at the angle formed by the two paths which lead over the summit and shoulder of Olivet—to be regarded as the actual spot. It was more probably one of the secluded hollows at no great distance from it which witnessed that scene of awful and pathetic mystery." Dr. Thompson remarks: "I am inclined to place the Garden in the secluded vale, several hundred yards to the north east of the present Gethsemane, and hidden, as I hope, forever from the idolatrous intrusion of all sects and denominations."

III. Exegetical.

36. *Then cometh Jesus.*—His coming to the garden of Gethsemane was not a mere act of chance but was a part of a Divinely ordered place. Luke says he was "wont" to go there. (xxii: 39.) He knew that His hour was at hand. He went to His place of agony and sorrow with a calm determination never before equalled. *With them.*—There were eleven disciples, now filled with alarm and apprehension anticipating they knew not what. Judas, led on by avarice, and perhaps impelled by an impulse to evil which he might have resisted was not with them; he was only too successfully preparing to meet them later. *A place called Gethsemane.*—The word Gethsemane is from the Hebrew. *Gath Shemane*, which means an *oil press*. *Sit ye here.*—He left eight of His disciples. The three most confidential disciples who had witnessed his transfiguration, Peter, James and John, only, were allowed to go forward with Him. Upon this Lange remarks: "In the foreground of the garden sat the eight disciples: beyond them are the three confidential ones; into the Holiest of His passion He goes alone. These stations are not without symbolical significance." *I go and pray.*—Our Lord's life was a life of prayer. Alexander beautifully remarks upon this passage: "As Jesus had prepared Himself by secret prayer in the wilderness for the opening of His public ministry, in like manner He prepares Himself now for its conclusion. As He then passed in spirit through the conflict with the powers of darkness before He appeared on the public arena, so also here. As He had then achieved the victory in spirit before He opened His victorious career in the world, so this, his last triumph in suffering, was also preceded by a previous inward victory."

37. *Began to be sorrowful.*—He was "overwhelmed with sorrow," as the original reads. The care of the world falls upon Him and His whole physical being shrinks from the cruel death which He foresaw was impending. The strongest language is used to express the sorrow and anguish which overwhelmed His soul. His soul was "exceeding sorrowful," or, "girt round with sorrow," "even unto death" or in the extremest degree. He may have had flashed upon His soul Psa. xxii. 16 and xl. 13. Mark says He was "sore amazed and very heavy."—(xiv. 33.)

38. *Saith he unto them.*—He wished His three confidential disciples to witness His extreme hour and enter into His supreme experience. *Watch with me.*—He wished sympathizing companions who could bear Him up in this time of agony. But alas, human nature was too weak and He was left alone, and of the people there was none with Him as He "trod the wine press."

39. *And he went a little further.*—Luke says "he was withdrawn from them about a stone's cast," (Luke xxii: 41), not far enough to be entirely esparated and yet far enough to cause Him to be alone in this Holy of Holies with His Father. The High Priest must go into the Holy Place alone. (Lev. xvi: 17). *And fell on his face.*—A position of the profoundest humility and indicative of his great agony. *And prayed.*—An example to us in every time of trouble. *O my Father.*—In the midst of the agony of the hour the Son turns to His Father. *If it be possible let this cup pass.*—Upon this Nast remarks: "The petition *asks* only with urgency—Is the accomplishment of thy counsel, O Father, is the redemption of mankind not otherwise possible than by thus suffering, by my drinking this cup? Such a question and such a petition are, indeed, inseparable from our Lord's *true humanity*, and from the *reality* of His suffering. It would have been an unnatural apathy, unworthy of the Son of man, if He had entered the dark valley of death without His holy soul shuddering at it. The shudder of life at death is in itself something natural and innocent, and was necessary in Jesus, because He would otherwise not have died a real man" *Not as I wilt, but as thou wilt.*—This perfect submission of our Lord's will to the will of the Father is the highest exhibition of obedience. It shows His *oneness* with the Father and that He offered Himself freely for us.

40. *He cometh unto His disciples and findeth them asleep.*—It must have added greatly to our Lord's distress to find the disciples, whom He had chosen to be near Him, so careless as to fall asleep at such a time, especially as they had expressed themselves as *ready to die* with Him. *What, could ye not watch with me one hour?*—Peter had, doubtless, been awake many a night fishing, but now he found it difficult to keep awake one hour.

41. *Watch and pray*—Especially was this necessary at that time of extreme and imminent danger, but it is also necessary at all times. Watching and praying should go together. *That ye enter not into temptation.*—There is no sin in being tempted but there is in *entering into* the temptation, in encouraging and inviting it and in taking pleasure in it or in not resisting it. *The Spirit indeed is willing, but the flesh is weak.*—These words have been paraphrased thus: "Even I have just experienced the weakness of the flesh, though my willing spirit remained unaffected by it. The spirit which ye shall receive from me is willing; but the flesh which I also have assumed is weak, and if your spirit is not willing your flesh will cause you to fall."

42. *He went away again the second time, and prayed.*—It is good to go again and again to God. In this second prayer there is the spirit of perfect submission to the Divine will.

43. *He came and found them asleep again.*—Their eyes were heavy not only on account of reaction from exciting scenes and the lateness of the hour but because they were even now coming under the power of darkness.

44. *Prayed the third time.*—This third time brought him the serenity and tranquility with which He went to His trial and death.

45. *Sleep on now.*—As far as He was concerned there was no need for watching longer. The victory was gained and the hour had come.

46. *Let us be going.*—It is all over now. I have settled the matter, I am ready, let the betrayer come.

IV. Doctrinal.

1. Christ's agony in Gethsemane forms the Holy of Holies in His suffering, and is as mysterious as His temptation in the wilderness. The divine elevation and clearness of spirit, the heavenly calmness and confidence which we behold in the institution of the eucharist and in the valedictory discourses recorded by John, especially in the intercessory prayer, wherein His spirit soars victoriously above all dread of what was in store for Him—all this is unexpectedly followed by an ineffable anguish of soul, which depresses His body so much that He, though the Lord of angels, needs to be strengthened by a heavenly servant . . . . . He had indeed, on several previous occasions, expressed His dread of the impending baptism of death, (Luke xii: 50; Jno. xii: 27), but now death in its full reality rushes upon Him. As our high priest He had, in *spirit*, long before, laid Himself upon the altar of sacrifice; but now He is to realize in His soul, in His psychical life, that He is Himself the victim; and the victim recoils from the horrors of death.—(Nast.)

2. Christ, in His threefold supplication in Gethsemane, perfected the doctrine of *prayer* and sanctified the prayers of sinners. His petition rises from the full expression of submission to the Father's will. And His being heard consisted in this, that in the Father's strength He drank the cup, and enjoyed the perfect security of victory before the sharpest conflict took place.—(Lange.)

3. There must be the complete renunciation of self if we would accomplish any great good for the world. "Not *my will* but thine, be done," must be the motto of every philanthropist.

4. The *will* is the man. Salvation and condemnation are the result of the attitude of the will towards the Law. "Whosoever *will* may come." "How oft would I have gathered ye but ye *would* not."

V. Homiletical.

1. Christ enters upon His passion with prayer; He carries it on and ends it with prayer; and so teaches us that our sufferings cannot be overcome and made to subserve our salvation without much prayer.—(Caustein)

2. The men, born and bound in sin, have an impure, hard, and leprous skin which does not soon feel. But, because Christ's body, His flesh and blood, is fresh, and pure, and sound, without sin, while ours are full of sin, we feel the terror of death in a far less degree from what He felt it. (Luther.)

3. A soldier who had been shot through a shoulder and leg, and had also lost an arm, radiant with joy, exclaimed, "Oh! my wounds are nothing now. I can bear them all; I *have peace within*."

[Letters intended for the *Bombay Guardian* should in all cases be authenticated. The Editor does not hold himself responsible for the facts or opinions of correspondents.]

Correspondence.

To the Editor of the "Bombay Guardian."

DEAR SIR,—After spending about 3 months in Evangelistic work amongst the Planters of the Brahmaputra Valley, I am now enjoying a brief visit to this beautiful Hill Station, the Simla of Assam, and am engaged in a series of special services, in conjunction with Rev. T. J. Jones of the Welsh Mission, and J. E Cooke, Esq., of Calcutta, who is here on an official visit, as Deputy Auditor General. My labours amongst the planters have again been attended with much that is cheering.

Those whose acquaintance I made last year have given me a very kind welcome on the occasion of this my second visit to them, and besides this I have formed many new acquaintances, and have visited a large number of out-of-the-way gardens, not visited by me last year. This has involved many a long and lonely ride through jungle and forest, and over roads and bridge paths, where the tracts of wild beasts are quite plentiful. Fortunately, however, I have escaped without any serious adventure, and have been mercifully preserved from dangers seen and unseen. Some of the places to which I have gone have not been visited before by a Minister of the Gospel, and it is *sad to* think of the spiritual destitution which prevails amongst so many of our countrymen scattered throughout this great Province. *Scores of them have not heard a sermon for years!*

When I have held services the attendance has generally been very good, especially as many of those who have thus gathered together to hear the Word of the Lord, have had to ride many miles in order to enjoy the privilege.

Besides these public services, I have had the opportunity of reading the Scriptures and praying in many planters' bungalows. I cannot speak too gratefully of the warm hospitality extended to me, and the courteous manner in which I have been every where received whilst thus again doing evangelistic work amongst the Tea gardens of Upper Assam. Christians favoured with regular religious privileges cannot sympathise too deeply, nor pray earnestly for their fellow-countrymen so sadly cut off from the public means of grace.

I do not wonder that the seeming neglect in this respect gives rise to some bitterness of feeling on the part of these spiritually destitute ones, as they observe the interest displayed, and the amount of liberality exhibited in providing means for sustaining missions to the heathen, whilst so little is being done to carry the Gospel to our own kith and kin, who through lack of spiritual care are in danger of living in such a manner as to make their lives a most serious hindrance and obstacle to Mission work amongst the purely native population. How much easier this latter work would be if our scattered countrymen were only exhibiting in their daily lives the principles and power of our holy Christianity.

Workers of the right stamp are greatly needed for the evangelisation of Assam, and other spiritually destitute places in this great Empire. Will not your readers therefore earnestly pray that the Lord of the harvest will send forth more labourers into this great harvest field and at the same time second their prayers by practical manifestations of their interest in liberally supporting the Society that God has raised up in our midst for "the maintenance of an unsectarian itinerant evangelisation among the widely scattered groups of Europeans and Eurasians in India, otherwise destitute of Gospel ordinances?

ISAAC F. ROW,
Anglo-Indian Evangelisation Society.

Shillong, Assam, 1st May, 1888.

MY DEAR BRO.,—As an item of news I drop a line to say that I had the pleasure of baptizing a convert from Hinduism yesterday. The man has had a long search for salvation in visiting many shrines and bathing in many sacred rivers, but all to no purpose in giving peace or pardon. He travelled two years and spent his all. He came to Hyderabad a few months ago, and heard at our Bazaar services that Jesus Christ is the only way whereby a sinner can obtain peace and pardon. By faith he embraced Christ and now enjoys both pardon and peace. May the Holy Spirit anoint him and send him forth to preach Jesus. He speaks five languages and reads and writes three, and is the first convert from heathenism God has given this mission.

JAMES LYON,
Missionary in Charge.

Hyderabad, Deccan, May 7th, 1888.

LANOWLEE CAMP-MEETING.

DEAR SIR,—I have received from Col. Lawrence Rs 10 to form a fund for the expenses of the next Camp-meeting in 1889. This is what is needed. Are there not others who are interested in the success of Camp-meeting that will follow his wise example and help to establish a fund that will meet the expenses of the gathering? Contributions may be made by monthly instalments or in one payment. I will acknowledge receipt through the *Guardian*.

D. O. FOX,
Poona.

CHRISTIANITY.

DEAR SIR,—It has been asked why Christianity has not made as rapid and widespread progress as might have been expected. The Bible itself perhaps suggests it.

Revelation 22 chapter—verses 18, 19—here every one is forbidden to add unto, or take away from the *things* of God's Book, so from this I gather, that it is God's word only, pure, simple, and unadulterated, that must be made known and given to the people. Results may then be expected. God's word should be pushed, advertised, and circulated, in every shape and form, to secure its being read, referred to, and discussed by all people. Preaching is quite secondary.

People engaged in God's service must sink all thoughts of individuality, notoriety, or self-interest, and give themselves quite over to Him, and his work, in all humility—leaving Him to guide them.

Yours truly,
X. Y. Z.

10th May, 1888.

Church Directory.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Service, 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., at Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

SEAMEN'S REST.—PRINCE'S DOCK.
Rev. B. Mitchell, *Superintendent*.

SERVICES every evening, except Wednesday, at 7-30 o'clock. Gospel Free Tea-meeting on Thursday evening. Spare periodicals for Reading-room and for distribution, also cast-off clothing, are solicited.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY — 8 a. m. Mr. David Christie. 6 p. m. Mr. W. S. Shaw.—Sunday-school, 4-30 p. m.

Monday, 8-30 p. m. Temperance Concert.—Admission free. Collection.

BYCULLA, (next to Victoria Gardens)—Special opening Services of new Chapel. 8 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school 4-30 p. m.—Cordial invitation to all.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

English Service at 8 p. m. American Mission High School, Byculla.

SPECIAL NOTICES.

ARRANGEMENTS are about to be made with Mr. Hamilton for the erection of a Monument at Sewree, over the grave of the late Rev. Geo. Bowen, to consist of a marble head stone, with marble coping and railing, the cost of which will be about Rs. 550.

All friends desirous of contributing, are asked to be kind enough to send their subscriptions to the undersigned, who will acknowledge the same, through the *Bombay Guardian*. In the event of a larger sum being subscribed than what is required, the surplus balance will be made over to the "Bowen Memorial Hall" Committee

JAMES MORRIS,
Gostling and Morris, Architects,
1, Hummum Street.

Amounts already received:—

	Rs.
J. M.	20
R. R.	10
W. A.	10

ORIGINAL AND HIGHLY FINISHED Photographs—by an European artist—of the late Rev. GEORGE BOWEN, carte-de-viste. Price, As. 8 each. *Bombay Guardian* Office, Byculla.

Epitome of News.

SATURDAY, MAY 5.

—*Northern Christian Advocate*: In the production of potatoes the United States stands fourth in the list, the vlue of our country's crop being $73,302,48). Russia stands first with $320,000,000, the German empire second with $263,550,000, and Austria-Hungary third with $158,840,445. In orchard fruits Germany leads the list, producing to the value of $62,-

943,623, and the United States stands second with $51,756,847.

—Madagascar: In the capital, Antananarivo, the Protestant school has 2,887 pupils..... The Queen recently attended the opening services of two Christian churches at Ambokimanaga. In fourteen years 700 Protestant chapels have been built in Madagascar, making the number now 1,200. There are 8,000 Protestant communicants and all the churches are self-supporting. In the Protestant school at Antananarivo 2,387 children are in attendance.

—*Indian Witness*: The Americans are desirous of presenting the French with a *quid pro quo* in return for the great statue of Liberty, and a committee is being formed in Washington, with a view to offering France a statue of Washington. The expense of the statue is estimated at $20,000, and a subscription list is to be opened to raise the funds. The statue will be inaugurated in Paris on the 3rd April, 1889, the hundredth anniversary of the day Washington became president of the United States. In 1876 France gave a bust of Lafayette to the city of New York.

—Lately Mr. Green of Tahiti landed there with a supply of Bibles. The natives wanted them all, but the missionary was not authorized to give away, and there was not £1 in money on the whole island. However, he sold them all on credit, trusting for remittance from the ship's purchases of provisions on land. He thus disposed of £20 worth of Bibles. Anxious to redeem their pledges, gladly made and in perfect honesty, the natives brought their fowls and pigs and goats to the officer, and every promised dollar was paid to the missionary. And this among a population of only 140 persons so poor that even the women were dressed in garments of grass.

—*Overland Mail*: The number of families in the United States who can claim royal descent is so great that a book has lately been written on the subject. The Plantagenets appear to have given rise to a larger number of American families than any other royal stock; and Edward III. is credited with half a dozen or so, including the family of Washington. A King of Munster is answerable for a family of Carrolls, and "the" King of North Wales for the Boyds. King James V. of Scotland has numerous representatives to-day in the States, including, it appears, the Potts family and that of the Jeackles. Even Powhattan, King of Virginia, is made use of for heraldic purposes, and from him are descended the Murrays and Randolphs and others. Negro descent from the many African kings is not included, which seems like wilfully throwing away valuable and extensive source of royal pedigree.

—Corsica is the land of the vendetta, and two of its daughters, Francesca Fortunati and Benoita Pasqualini, had long hated each other most bitterly. At last matters came to such a pitch that the two women could not meet without overwhelming each other with abuse. A short time since they waged such a war of words that at last Francesca Fortunati exclaimed that one of them must disappear from off the face of the earth. Benoita Pasqualini applauded the sentiment, and suggested that they should engage in mortal combat. Little time was lost in arranging the preliminaries of a duel, and on the appointed day both were punctually on the ground. They flew at each other like furies, and a short but a sharp struggle ensued. In a few moments Benoita Pasqualini fell stricken to the heart by her adversary's stiletto.

Monday, May 7.

—*Times of India*: The Madras Christian College disturbances have terminated. Yesterday the mutinous students, as already stated, resolved to return to the College; but when they saw the notice referred to, they all left, and went to the office of Mr. Ananda Charlu, who had addressed them in the morning, and asked his advice. He told them to return to the College and submit to authority, and offered other friendly advice. The students then consulted together, and resolved to return to the College, and accordingly did so. The names of twenty students, who had spoken at the various meetings of the mutinous students, had been posted on the College notice board, as believed to be the ring-leaders of the rebellion. The Chairman of the meetings has been fined Rs. 25, and the other nineteen boys posted Rs. 10 each. If any of those posted denies having taken part in the meetings he must sign a declaration to that effect and expressing reprobation thereof, and willingness to submit to the discipline of the College. Failing to satisfy these conditions by the 9th instant, those students will be expelled. These are the results of the meeting of the Senatus held yesterday. The students of the first, third, and fourth classes who were absent from the College without leave from Monday, but who report themselves at the College before Wednesday, shall be re-admitted with a fine punishment; but the Senatus reserves to itself the right of punishing in the ordinary way those absent from the half-yearly examinations. No student who was absent without permission, and who fails to return by Wednesday, shall be re admitted until a fine of Rs. 3 has been paid.—Subbraya Sastri, whose impending baptism is said to have been the cause of all these disturbances at the Christian College, upon the earnest solicitation of his wife, family, sisters, &c., has resolved to adhere to his old faith and not to become a Christian. His friends are said to be greatly rejoiced, and to be fêting him.

—It is probable, says the *Englishman*, that questions will be asked in Parliament in connection with the sad death of Mr. Donald Mackinnon, from typhoid in Calcutta recently. The questions will be directed to the responsibility of the Municipality.

—A robbery of about Rs. 900 worth of gold from an insured registered packet, while in transit by post, is said to be exercising the ingenuity of the postal detectives. It is supposed that the abstraction took place at some point between Lahore and Kurrachee.

—The new Viceregal Palace at Simla will cost, says an up-country paper, an enormous sum, over Rs. 8,50,000, the furniture Rs. 2,00,000, and the outlay on lighting the building by electricity will probably absorb a lakh and a half of rupees more. The total estimated outlay is, therefore, Rs. 12,00,000, but as the Public Works Department never built anything without exceeding the estimate, Rs. 13,00,000, will most likely be about the figure.

—His Highness the Maharajah Holkar has contributed Rs 200 to the Fawcett Memorial Fund.

—Dr. Parker and Infidelity: In sending a donation of five pounds to a fund that is being raised to provide Mr. G. J. Holyoake, the well-known freethinker, with an annuity, Dr. Parker, as an admirer of Mr. Holyoake's style of writing, and a thorough believer in his personal sincerity, says: "I have so little fear of rationalism, secularism, and agnosticism, that I would be quite willing for their most reputable apostles to use my pulpit, were it my personal property, on condition that I might immediately reply to them. They cut a poor figure in the presence of Jesus of Nazareth."

Tuesday, May 8.

—*Bombay Gazette*: To the small circle of acquaintances who met him when he passed through Bombay during the rains of 1886 on his way homeward for consecration, the news of the death of Bishop Parker in Central Africa will cause great regret. He was better known in Northern India than on this side, but the energy and administrative capacity which he had shown as secretary of the Church Missionary Society in that part of India were highly appreciated by all who had the opportunity of judging of his work. His selection for the Bishopric of Eastern Equatorial Africa, in succession to Bishop Hannington, was in itself a testimony to his capacity and missionary zeal, for there was an eager competition for the honour of filling the place of the murdered Bishop, upwards of twenty clergymen offering themselves within a few days. No post in the mission field had less to recommend it except to men of genuine devotion to the cause, and it is impossible to think of this young missionary Bishop—for he was only thirty-five—so quickly following his martyred predecessor without seeing in it a very striking illustration of the missionary energy of our time—an energy which Sir William Hunter in his recent lecture on the religions of India declared to be "the highest modern expression of the world-wide national life of the English race"

—*Times of India*: The revolt of the students of the Christian College has broken out again. The twenty-one boys who were posted up on the notice board of the College, as supposed to be the ringleaders of the late disturbances, are endeavouring to prevail on the others, who have returned to the College, to again leave and not attend until all the demands made by them are granted.—A meeting was held to-day and various resolutions were passed. They regretted the decisions the Senatus had arrived at and requested a reconsideration, failing which all students who signed the memorials are advised not to attend. It was stated in so many words that the Rev. Mr. Laidlaw was not stating the fact when he denied saying, "My bench, my chair, my boots, are far better than your hideous belly gods."—It is stated that Dewan Ragoonatha Row heartily sympathises with the conduct of the students in championing, as the students said, the cause of the Hindoo religion. The Dewan advises them to stand firm to the cause. A number of resolutions were then passed, and letters of sympathy from a few places, including the Herculean Football Club, Mysore, were read.

—While admitting that "if the Christian College were a Hindu institution like Pachaeppa's, it would cost the Hindu community an immense deal of money, all of which is now saved by the pious Christians of Scotland, undertaking the cost." The *Hindu* states that "there is a strong feeling among educated and wealthy" Hindus in Madras that "whatever may be the advantages of Missionary institutions from an educational point of view the nations [illegible] ing of self-respect and its attachment to its own religion should impel it to get out of its present state of dependence."

—Ticamdass, the cashier of the Municipal Office, Karrachee, was arrested on a charge of embezzling the sum of Rs. 300. Defalcations have been discovered in his books from 1884.

—Mr. Dudley Warner, an American writer, contributes to the April number of *Harper's Magazine* a remarkable description of the system adopted in Minnesota for placing the practical study of agriculture on a thoroughly scientific basis. By a special Act of the State Legislature, the farmers institute or agricultural meetings have been placed under the control of the regents of the university, who have the power to elect a State superintendent to control them. Thus the farmers throughout the State are brought into close relation with the university, and receive information and instruction directly from it. To the purposes of this organisation the State appropriates twelve thousand dollars a year, and Mr. Warner states that he knows of no other place where a like system of popular instruction on a subject of vital and universal interest, directed by the highest educational authority, is so perfectly organised, or carried on with such unity of purpose. During the

current year there have been held eighty-two farmers' institutes in forty-five counties. The list of practical topics discussed is 279, and in this service have been engaged 107 workers thirty-one of whom are specialists from other States. Mr. Warner declares his opinion that the little appropriation of twelve thousand dollars has already returned to the State of Minnesota a hundred-fold financially and a thousand-fold in general intelligence.

—The Bombay municipal Corporation has sanctioned a grant-in-aid of Rs. 80 per month towards the medical education of females attending the Grant Medical College.

—*Rock:* Over 500 ministers attended to hear Mr. Spurgeon's inaugural address of the Pastor's Evangelical Association at Newington. He dwelt mainly upon certain evils of the day, and emphasised his resolve, as to the controversy with the Baptist Union, to stand firm by Evangelical truth. He lamented especially the want of decision among good men, and said the opinion of some would only be arrived at after the Union gatherings.

—The Hon'ble Sir Arthur Gordon, Governor of Ceylon, who is at present in Europe on leave of absence, is, it is rumoured, to be raised to the peerage. He is a younger son of the Earl of Aberdeen, who was Prime Minister during the earlier part of the Crimean War; and he is a particular friend of his fathers's Chancellor of the Exchequer, Mr. Gladstone. He is a Knight Grand Commander of the Colonial Order, and he is on the eve of sixty years of age.

Wednesday, May 9.

—*Overland Mail:* A Spanish Protestant clergyman, Senor Vila, has been condemned to imprisonment for two years, four months, and one day, to a fine of two hundred and fifty francs and the costs, by the Criminal Court at Malaga, for having discussed and condemned the dogmas of the Roman Catholic Church in a pamphlet which he published in answer to the attacks of a Catholic priest from Paris, who published a pamphlet at Malaga against the Protestant religion.

—Sir Donald Smith has given 250,000 dols, to the Royal Victoria College at Montreal for establishing preparatory schools for women in Manitoba and the North-West.

—The grand jury at Quebec, before which a case against the Salvation Army has been brought, has found a true bill against the army as a public nuisance.

—Professor Elisha Gray, of Highland Park, Illinois, by the invention of a new apparatus, to which he has given the name of the telautograph, has gone a long way towards displacing the telephone By means of this instrument a person may sit down in his office, take a pencil in his hand, write a message, and as the pencil moves, a pencil in his correspondent's office will move similtaneously and form the same letters and words in the same way. What is written in one place is instantly reproduced elsewhere. Any language may be employed. The writer may use shorthand, he may write by code or in cypher; it does not matter a facsimile is reproduced. If a picture is to be "wired" it is the same, a perfect copy appears at the other end of the wire. The artist of an illustrated paper may, by means of the telautograph, transmit his picture of a railway smash or any other event just as easily and as rapidly as a reporter telegraphs his description in words.

—*Bombay Gazette:* It is stated that railway construction in Central Asia is to be carried on during the coming summer with renewed vigour towards both the Indian and Chinese frontiers. Russia is determined that no commercial or military advantages to be derived from easy and rapid communication throughout her vast Asiatic territories shall be lost for the sake of a few millions of roubles or pounds sterling. The political influence which she will also acquire over the people is not among the least of the results that will accrue from the energy and undoubted ability which General Annenkoff has displayed in overcoming the obstacles to his enterprise that were believed to be insurmountable. The approach of the Russian railways to the frontiers of China cannot fail to alter very materially the relations between the two countries, and the statesmen at Pekin will need all their tact to meet the new danger threatened by the aggressive energy of the Russian military engineer on the borders of their far away Western provinces.

—An important judgment has been delivered in the Recorders Court at Rangoon condemning the action of the Municipality as illegal in levying taxes. The decision will probably result in numerous suits against the Municipal Committee, whose arbitrary dealings with the public are universally condemned.

—The P. & O. s. s. *Assam*, with English mails, left Aden, on Tuesday, at 2 P. M.

—A most important event has just occurred in Siam, and a most important success achieved there, which will, if duly followed up, have the effect of bringing the whole markets of South-Western China into English control. On the 12th of March the King of Siam issued a decree in Council authorising an agreement to be made with Sir Andrew Clark for the survey and location of a line of railway from Bangkok, some 900 miles long, to Chiang Mai, on the northern frontier of Siam, *via* Ootcuacht, Lakon, and Chingmai, at a stipulated sum per mile. This concession will probably be carried out by an English Company, taking the customs as a security for the capital provided. The country is, it appears, not a difficult one on the whole though some of it is subject to floods, which will have to be carefully guarded against by embankments. The concession was not secured for England without a hard fight, much opposition having been shown by the old territorial slaveholding Siamese; but still more by the Germans, who wanted the concession for themselves; and most of all by the French, the flank of whose military and commerical advance on China by Tonkin will thus be turned. The French Minister displayed the greatest possible hostility to the project.

—*Times of India:* A religious mendicant, lately arrived at Delhi from Hyderabad (Deccan), has been causing considerable excitement there within the past two days. He calls himself Rustami Doran Padshah Syed Iman Mehdi and states he has come to sit upon the throne of Delhi, which has been usurped by the British Government. The man's proceedings have been reported to Government.

—*India Watchman:* Mr. Moody was working in Louisville, Ky., in January. The aggregate attendance was estimated at 12,000. The Tabernacle held about 6,000. We have seen no statement of results. Mr. Sankey has finished a tour in England, rested in New York, and has before him a series of revival meetings in the Southern States of America. He is expected to return to England in the summer and to inaugurate an important evangelical movement throughout the United Kingdom.

—Increasing Blessing in China: Mr. Stanley P. Smith reports 200 fresh baptisms at Hung-t'ung. He believes it possible to get "good efficient *native* workers with God's blessing, to any extent." "You know the lines we are on in Hung-t'ung are thoroughly Chinese, and no definite fixed salary to native workers." He sends up this prayer,—"O God, scatter thy children at home."

—A Vienna correspondent writes: One of the most brutal murders ever set on record in Italy was committed last week in Venice, a city little used to crimes of such a singularly revolting kind. Giovanni Rossi, a young artizan, had, it seems, fallen desperately in love with his wife's sister, Anna dalla Giustina. As the girl steadily repulsed his advances, to conquer this absorbing passion, he left Venice with his wife for Genoa, hoping to find work there. In this apparently he failed; and last Tuesday (April 17) returned to Venice, sending his wife to her father's house, while he went to that occupied by her sister Anna. It was early morning when he crept up the stairs and found her alone in a bed-room on the fourth floor. Her brother had gone to work. Foiled in a violent attempt upon her honour, he drew a revolver and shot her full in the face with it. Then, horribly disfigured as she was, he flung her sheer over the balcony on to the street pavement below. As she lay lifeless on the stones, he fired three more shots at her, and then in a frenzy of rage threw on to her body copper buckets, knives, a chopper, and everything which his madness could convert into a missile. Failing to blow out his brains with the revolver, he gashed his throat with a razor and cut open the veins of his wrists, standing out on the balcony while the blood streamed down, and calling to the horrified spectators, "E l'ultimo sangue mio!" "E l'ultimo sangue mio!" Before the police could arrive he was a corpse. Letters which he left on the table show that the murder was a premeditated one, due to dishononrable passion for his beautiful sister-in-law, who had invariably treated him with coldness and disdain.

Thursday, May 10.

—*Word and Work:* At the weekly prayer meeting of the Baptist Church in Banbury one of the deacons, Mr. W. Cubitt, was suddenly called from earth to heaven while singing the hymn:—

> When we hear the Master say,
> "Death is vanquished, come away,
> Heaven awaits you," we shall see,
> Lord, how much we owe to Thee.

—Rev. George Smith, the senior missionary of the English Presbyterians in China, has just arrived home with his family. It is more than thirty years since Mr. Smith went to China, and he has worked on in Swatow until a native church has grown up around him.

—It is stated that upwards of fifty Presbyterian ministers in the United States and Canada were at one time Roman Catholic priests; and there are also many converted priests in Episcopal, Methodist, and Baptist pulpits.

—*Missionary:* Rev. Jacob W. Chamberlain, D. D., secured 50,000 dols. for an institution for higher education in the Arcot mission, before his recent return to his field.

—*Times of India:* The fact of the Pope having expressed disapproval of the Plan of Campaign has caused quite a flutter of excitement in the camp of the Irish Nationalists. That the leaders consider the blow a severe one to their cause is shown by the anxiety they have displayed to combat it by declaring that his Holiness has no right to dictate to his church followers in matters political. However, there can be no doubt that the Pope's word will carry great weight with the peasantry of Ireland. It is difficult to see, also, how the priests will venture to disobey his Holiness, unless, indeed, they are prepared to go in for Home Rule in religion as well as in politics. It is clear that the pontifical injunction has driven a wedge of disruption right through the Irish party. The leaders, of course, cry out, because they see the danger of their occupation being gone. It is amusing to read how carefully Mr. Parnell saves himself from the imputation of defeat by the Plan of Campaign having been broken down. The Plan of Campaign, he tells us, had nothing to do with the National League. We should have liked to have heard this a year ago when the plan was in full working order, and was doing an incalculable amount of harm. Mr.

Parnell only now disowns the scheme when it has been completely defeated.

—Same: Particulars of the murder of Mr. Dalgleish have reached Cashmere. The murderer, Dad Mahomed Khan, appears to have been marching for some days previous in company with Mr. Dalgleish. The man went to his tent on the evening of April 8, it is said, to converse with him as usual, but what passed between them has not transpired. Almost immediately after, however, he was attacked by the Pathan. He first fired a shot at close quarters, which struck Mr. Dalgleish on the right shoulder; then a second one, which inflicted no wound, being turned by a coat button. He then attacked the wounded man with a sword. The first blow gashed his right arm as he held it up for protection; the next, apparently the left arm, the left hand being found severely cut. There were also several wounds on the back of the head, one sufficient to cause insensibility. Mr. Dalgleish must then have fallen forward on his face, and with another blow his head was almost severed. His body lay for two days on the ground, the servants being forced to go with the murderer's party two marches on. When they were released they returned to the spot and brought the body into Leh, arriving on April 27, where it was buried. Some money was found on the body which escaped the notice of the murderer. A small body of soldiers has been sent from Leh in search of the murderer.

—*Deccan Herald*; An Atrocious Murder: An atrocious murder was committed on the 3rd instant at the village of Pimpalkhed in the Sirur Taluka of the Poona district. The victim was one Tessoo bin Oodajee Shendia. The body was found concealed in a pit under a heap of cow-dung. The head was completely severed from the trunk. It is suspected that the son of the deceased, by name Sakharam, is the perpetrator of the crime, as the walls of his hut and an axe were found stained with blood. The son has made himself scarce, but the police are endeavouring to trace him.

—The Calcutta Arya Somaj have offered a prize of Rs. 5,000 to anyone who can prove that idolatry in India has "emanated from the Vedas."

—*Times of India*: If satisfactory arrangements are made in time with the Tibetans about the respective spheres of their and our influence in Sikkim, the whole of the Sikkim Field Force, with the exception of the 32nd Pioneers, will be withdrawn before the rains set in, that is about the end of the present month. There is every reason to anticipate that the Tibetans, perceiving that our force at Gnatong show no symptoms of evacuating the country, will shortly open negotiations for a settlement of the existing difficulty. Meanwhile, until the situation is thus developed, Colonel Graham will remain where he is, pending further orders. In any case the Pioneers will be retained in Sikkim for some months yet.

—Professor Medelejef has advanced the theory that petroleum is of mineral origin, and that its production is going on and may continue almost indefinitely. He has succeeded in making it artificially by a similar process to that which he believes is going on in the earth; and experts find it impossible to distinguish between the natural and the manufactured article. His hypothesis is that water finds its way below the cust of the earth, and then meets with the carbides of metals (particularly of iron) in a glowing state. The water is decomposed into its constituent gases. The oxygen unites with the iron, while the hydrogen takes up the carbon and ascends to a higher region, where part of it is condensed into mineral oil, and part remains as natural gas, to escape where it can find an outlet, or to remain stored at great pressure until a bore hole is put down to provide it a passage to the surface. Oil bearing occurs in the vicinity of mountain ranges, and it is supposed that the upheavel of hills has sufficiently dislocated the strata below to give the water access to depths from which it is ordinarily shut out.

—*N. Y. Independent*: "The death of Mr. Henry Bergh, last week in this city, closes the earthly career of one whose name will long be remembered and will always be mentioned in terms of respect and admiration. The last twenty-two years of his life were chiefly devoted to the single object of rescuing dumb brutes from the cruelty and outrages so often perpetrated upon them by men. This was his one dominant idea, and he pursued the noble work with a persistent enthusiasm and dauntless courage that made him pre-eminently the friend of the brute creation. He did not labour in vain Forty-four societies for the prevention of cruelty to animals, of which thirty-three are in the United States, have been organized as the result of his efforts. The last crowning act of his life was the establishment of the Society for the Prevention of Cruelty to Children, which already "has its duplicate in every state and territory in the Union." The marks of respect paid to his memory at his funeral show that his labours were highly appreciated by his fellow-citizens. Could brute animals understand his efforts in their behalf, they would be sincere mourners over his death. They have in that death lost the most zealous friend they ever had in this world. We do not know where in the whole history of mankind the parallel of Mr. Bergh in this respect can be found. Pet animals are usually very tenderly cared for by their owners; but where is the man, other than Mr. Bergh, who has made it the business of his life to reform society in respect to the treatment of animals?"

—The death is announced at St. Petersburg of M. Samuel Polikoff, the Russian railway king, who some time ago was at the head of most of the Russian railways, and who played a great part in Russia's secret financial transactions during the Russo-Turkish war of 1877. M. Polikoff is said to leave about fifty million roubles.

—It is reported from Burmah that the Commandant at Bhamo, with 150 police, encountered Boti and 200 followers at Taungbam Hill, four miles from Mogaung. Twenty dacoits were killed, six taken prisoners, and three wounded. There were no casualties on the side of the police. The rout of Boti's gang was complete, but the Boh himself managed to escape.

Friday, May 11.

—Deaths last week, 478.

—*Times of India*: Five students of the Madras Christian College have been expelled, and ten more will be to-morrow, unless they apologise and pay the fine imposed on them. The Senatus is determined to remain firm at any cost. No appeal in mitigation of the sentence will be received. A number of the mutinous students have signed a written apology and paid the fines, It is stated that they have only done so in order to obtain attendance certificates, and that they will leave the College after obtaining them.—The Director of Public Instruction has wired to the Senatus that no expelled student will be received into the Government College, and Aided Colleges will be warned as to their admission. The students will be viewed with grave displeasure.—Dewan Bagoonatha Row yesterday addressed a large meeting of students of various colleges and schools in Madras on the subject of the recent disturbances in the Christian College. The main feature of his address was a proposal to supplement largely the funds of Pacheappah's College or else start a National College, where the Aryan religion would be taught, and where purified Hinduism would be revived among the students. He paid a high tribute of respect to the Christian missionaries, and said he wished his countrymen showed a hundredth part of the zeal that the missionary shows in teaching the Christian religion.—The Dewan has set on foot the scheme of a Hindoo Theological College, and invites subscriptions. The reason and objects of this is stated in a pamphlet which was largely circulated yesterday. The Dewan endeavours to succeed in the re-creation of the religious idea among Hindoos. A Hindoo Tract Society has been started in Madras, with agencies in several parts of the Presidency, its object being to attack Christianity and propagate Hindooism. It employs agents to confirm Hindoos in their faith and publish alleged inconsistencies in Christianity. It does not proselytise, but is willing to receive back on easy terms those converted to Christianity. The Society's publications are eloquent with much hostility to Christianity. It is believed this Society had something do with the recent College disturbances.

—*Bombay Gazette*: The *Eastern Herald* of Mhow has published a leader contradicting the *Pioneer's* statement regarding Holkar and Durbar affairs. The *Pioneer's* statement is one-sided, misleading, and injurious to the Durbar. State affairs are going on smoothly as during the late Maharaja's time. So far as his subjects are concerned, the present Maharaja believes in the maxim that charity begins at home. Acting on this belief his intention has been to fill all posts from materials available amongst them. He considers outsiders to be mere birds of passage. Some of his officials do not like it, and commenced a newspaper agitation to frighten the Maharaja to do things which he considers prejudicial to the interests of his subjects. The Maharaja knows there are defects in the administration, but they did not originate in his time, and he hopes to effect changes in time. The State Council is not a sham, but is a good beginning, and the members are eminent and men of common-sense. The Maharaja has made a great mistake in giving powers to a certain class of officials who are said to have become refractory. If the Maharaja threatened to dismiss his officials as a body for disclosing State secrets the officials themselves were to blame more than any one else. Dewan Raghoonath acted very unwisely in resigning or deserting his post. The long and short of the whole affair is that the Dewan wanted powers which the Prince considered to be an undue encroachment on his kingly authority and a harbinger of a state of things when his own Dewan would virtually become supreme ruler and himself a puppet in his hands. Besides this a time of distrust appears to have existed between the Maharaja and the Minister on account of the latter being too much inclined to introduce reforms for which the Maharaja thought the State was not yet ripe. The Minister had unlimited civil and criminal powers, but the revenue power was restricted. The Maharaja attends to his business regularly, but it is too early to judge of his administrative capacity. Sakharam Bappoo, the former General, has arrived in Indore.

—The *Illustrated London News* gives some interesting drawings of the scene of the great volcanic eruption in the North Island, New Zealand, which took place nearly two years ago. It will be remembered that the outburst of volcanic energy began by the explosion of Mount Tarawera, a mountain which had no crater upon it, and showed no sign of recent activity. Tarawera was split in two by the sudden opening of a great chasm or line of craters four miles long, about 300 feet wide, and in many places 400 feet deep. The fissure is shown in one of the views, and the individual craters in others. The peculiar interest which belonged to the outbreak was, however, that it destroyed the famous terraces of Rotomahana. The destruction of these wonderfully beautiful and romantic natural objects was brought about by the opening of a second great fissure, which extended across the basins

of the lakes Rotomakiriri and Rotomahana. This great opening is shown as it appears from the top of the mountain. As the *Illustrated London News* truly says, the magnitude of the outburst has not yet been realised in England, but there is no longer any difficulty in understanding the terrible destruction a volcanic eruption can effect. The neighbourhood of Rotomahana used to be one of extreme beauty; it was one of the chief wonders of nature in the southern hemisphere; it is now, as the illustration shows, a hideous waste.

—Mr. Alfred Carpenter, of the Marine Survey Office, Bombay, has observed Macacus monkeys on the island off South Burmah, opening oysters with a stone. They bring the stones from high-water mark down to low water, selecting such stones as they can easily grasp. They effect the opening by striking the base of the upper valve until it dislocates and breaks up. They then extract the oyster with the finger and thumb, occasionally put the mouth straight to the broken shell. The way they have chosen is the easiest to open the shell.

—The Rev. R. H. E. Slacke, who has been appointed by the Secretary of State for India a Junior Chaplain on the Bombay Ecclesiastical Establishment, has been admitted to the Service from the 23rd March. He is appointed to do duty at Deolali.

—Reports from Nepal state that the Tibetans intend at last making a demonstration in force, having really got together a sort of army in the Chumbi valley. Supplies have been ordered for the whole Sikkim Field Force to the end of June, and the Pioneers, who are likely to remain until the matter is finally settled, will be rationed to the end of the rains. This is a wise precautionary measure, for it is quite impossible as yet to foresee the action of the Lamas.

—Mr. C. P. Cooper, Chief Presidency Magistrate and Revenue Judge of Bombay, has been granted by her Majesty's Secretary of State for India an extension of leave, on medical certificate, for five months.

—The London correspondent of an up-country paper says that some startling revelations are being made before the Select Committee on the admission of strangers to the House of Commons. It had been clearly proved that one of the dynamitards who were in this country during the Jubilee rejoicing obtained an order for the House from Mr. Joseph Nolan, M. R. The Irish members appear to give their orders away with great readiness, especially to persons hailing from America. A correspondent to one of the newspapers even states that he has repeatedly purchased orders from these people at half a crown each.

—*Behar Herald and the Indian Chronicle*: Mr. Hume delivered a speech at the Railway Theatre, Allahabad, on "the origin, aims, and objects of the Congress" before a large European, Eurasian and Indian audience It was demonstrated that the Congress had become a great and growing power, and a source of immense good, in which all men—honest and God-fearing men—must, when rightly understood, co-operate. Copies of the speech catholic and conciliatory in tone, and unanimously approved by the audience, will now be distributed broadcast in India and in England.

—*Bombay Gazette;* Mandalay, May 10: Reinforcements have been sent hence to Chindwin and the Khbo Valley to the number of 800, with two guns and 200 mounted infantry marching to retake Indin, where Kale Sawbwa was captured by the Chins.

—The whole of Ayoub's party have been landed and accommodated in Karachi. The last of the details arrived on the 8th instant.

—Exchange: Very few usance Bills, indeed, are offering just now, but a few lots of private Demand and Telegraphic changed hands at 1s. 4 3-16d. in the absence of other cover. One lot of Bank Paper was placed at this price also, and a large line of Bank Telegraphic was placed with a Bank at 1s. 4 3-16d., September to November delivery. The market closes steady with very little *bona fide* business making.

Selections.

HELP IN PRAYER.

By the Rev. William A. Gray, Elgin.

"Likewise the Spirit also helpeth our infirmities; or we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God."—Rom. viii. 26, 27.

The subject is the help which the Spirit gives amidst our infirmities. With regard to that help, note,—

I. The Sphere.—The sphere is amidst the weaknesses and infirmities of prayer. It is remarkable that the apostles should fix upon these. It is remarkable that in defining the work of the Spirit as Helper, Paul should select the special instance he mentions here, and limit himself so exclusively to the assistance which the Spirit gives in prayer. For "infirmity" is a large word To speak of the believer's infirmities is to speak of him in relation to every duty he is called to perform, every temptation he is called to resist: infirmities cling to him just as really while he works, or while he testifies, or while he praises, as while he prays. Why, then, with such a vast field open for him as the field that he indicates when he says, "The Spirit helpeth our infirmities," does the Apostle tie himself down so exclusively to a special case, and point our attention to the guidance which the Spirit affords and the strength which the Spirit infuses amidst the infirmities and shortcomings of prayer? For two reasons, I think, *the first being the nature and seriousness of these infirmities themselves.* Let those who have felt them testify. In all the conduct of your Christian life do you find any exhibition of infirmity so humbling, any experience of weakness so startling and so perverse as the exhibition and experience you meet with in the act of prayer? No service is so reasonable as prayer. No service should be so inspiring, and yet there is no service in which you are called more deplorably face to face with our own infirmities, in the shape of indifference, formality, deadness to spiritual things, and even love of the world and of sin. Is there any instance of human frailty so pitiable as this, that just at the moment we should be closest to God, having all the influence of His awful and immediate presence around us, we find our hearts drifting farthest away from Him, to rehearse the very scenes and play with the very temptations, the thought of which we are professedly asking Him to banish? This may seem putting the case strongly, but I appeal to the consciences of not a few if the description is overdrawn. It is not too much to say that you will find an epitome of most men's special temptations—a representation of the sins that most easily beset them—if you could only trace the evil and wandering thoughts that come up to them in prayer. That, then, is one reason why Paul, in speaking of the Spirit's help in infirmities, limits himself to the infirmities of prayer; he does so because these infirmities are peculiarly fatal and peculiarly incorrigible in themselves. And the other reason is this, that *when once the infirmities of prayer are removed, all other infirmities will have a tendency to disappear along with them.* It is the very problem of a man's life you have solved for him when you solve the difficulty that adheres to his prayers. Cleanse his supplications, and you go far to cleanse his life. Strengthen him amidst the weakness and defend him amidst the dangers that attach to his acts of professing communion with God, and you strengthen him in every service he renders, in every relation he fills. Let the Spirit fight the battle of prayer for me, helping me past my infirmities at *that* point, and I know that the day is won—all other battles will be easy, and the victory will be sure. For what is prayer but the channel through which the fulness of the Godhead becomes mine, in all its wealth to enrich, in all its purity to cleanse, in all its strength to support. Nothing hinders the communication of the blessing save the imperfection of the medium that conveys it; and if once that medium be purified, the blessing will have free course to descend, streaming steadily in like a tide, living and life-giving with a virtue and a power in it sufficient for the removing of *all* infirmities. Well, therefore, does the Apostle, as he announces the fact that the Spirit helps our infirmities, select the sphere of our devotions as the sphere where the pith of the difficulty gathers, and the sphere where the testing victory may be won, telling us that He helps us amidst the infirmities of prayer. But note—

II. The Need.—That need is twofold. First, *we know not what to pray for* I do not speak here of the unconverted and unenlightened. Even those who take the inspired Word as their guide, telling us that God's kingdom and righteousness form the first and the main end, reiterating as it does that the treasure of all treasures is the knowledge of God, the wisdom that makes wise for eternity, have been testimonies over and over again to the power of this infirmity. Does it not shame you to remember how earnestly you asked for success in this world, and how feebly you prayed for prosperity in those interests and pursuits that pertain to the world to come? how fervently you pled for the removal of sin's consequences, and how faintly you desired the forgiveness of its guilt? How often in your shortsightedness, selfishness, and impetuosity, have you sought the wealth of the outward life, which would have been the poverty of the soul; the friendship of the world, which would have been enmity against God; the gratification of a momentary desire, which would have proved a life-long and unconquerable pain! Let each Christian fill up the list of such mistaken askings from his own personal experience; let him remember how often he has had to thank God, not only for petitions answered, but for petitions left unanswered; and he will set his own solemn seal of the words of St. Paul: "Of ourselves we know not what to pray for." *Nor, of ourselves do we know how to pray.* That is the second half of the twofold need—the double infirmity that cleaves to prayer. Have you never known prayers that were worthless through *formality*, being the mere repetition of orthodox language—empty, and worse than empty; mocking conscience and mocking God, because there was no reality to quicken them, no earnestness to speed them home to their mark? Have you never known prayers that were worthless through *presumption*, prayers which contemplated blessings that were real enough in themselves, but at the same time fraught with a wilfulness, a high-handedness, and a complacency that barred the door of Heaven in their face—that door where all who come must come as beggars, empty of all right and claim in themselves, and only bold with the boldness that casts itself trustingly on Christ? Have you never known prayers that were worthless through *censoriousness?* For as a man may continue to praise himself while outwardly doing homage to God, so may he continue to judge and depreciate his neighbours; and, alas! there are prayers one sometimes listens to in public, through which the taint runs all too plainly—prayers in which the very petitions that are offered for a brother's well-being become the outlet of bad feeling towards that brother's person, and the

means of emphasizing his failings. Deep and sad is the infirmity that cleaves to the manner as well as to the matter of our prayers. We are not only ignorant "what to pray for"; we cannot of ourselves pray "as we ought" Note—

III. THE NATURE.—And the nature of the Spirit's help is summed up in the words, "maketh intercession." The expression perhaps startles us, Is not Christ the Intercessor, not the Spirit? Has He not entered within the veil? Does He not live within the veil in this very capacity? Why, then, perplex our conception? Why interfere with the clearness and consistency of the figure by assigning the office of Intercessor, not to the second, but the third person of the Trinity. But there is no real contradiction; rather, if we look deep enough, a beautiful harmony. It is true that Christ intercedes; it is true that the Spirit intercedes. They intercede at the self-same time, for the self-same blessings, for the self-same soul; only, there is this difference between the two intercessions: Christ pleads in Heaven, the Spirit pleads in the heart; Christ pleads *for* me, the Spirit pleads *through* me. Christ is the Advocate before the Judgment Seat of the Father, conducting my case, maintaining my acceptance, and doing so in all independence, as One who speaks even of Himself; the Spirit is the Advocate in the depths of my personal consciousness, who uses no argument, utters no desire which He does not make me use and utter for myself. And do you not see how the two intercessions coincide, and how Christ's prayers will be only the echo of the Spirit's prayers—the supplication that goes on above, the repetition and the seal of the supplication that goes on below? "Lord, increase my faith," is the prayer which the Spirit prompts as He intercedes upon earth; and the echo comes back like the chiming of bells on the High Priest's robe: "I am praying for thee, that thy faith fail not." "O Lord, preserve me, for in Thee do I put my trust"—such is the petition inspired by the Spirit as He pleads below; and back from the glory above, as we listen, float the tones of the Saviour who hears it: "Holy Father, keep through Thine own Name those whom Thou hast given Me." "I would see Jesus; when shall I appear before Him?"—so cries the Spirit, as He yearns in the hearts of the saints; and again the prayer is caught up and repeated by Him who is praying behind the veil: "Father, I will that they whom Thou hast given Me be with Me where I am, that they may behold My glory—the glory which Thou hast given Me." Again note—

"IV. THE MANNER.—This intercession, we are told, often takes place "with groanings that cannot be uttered." For it is true with regard to spiritual emotions as it is true with regard to natural emotions: the deepest and most intense are those which pass beyond utterance. When words fail, because the heart is "so troubled that it cannot speak"; when the struggle with pressing temptations and with stubborn unbelief is so sore and intense that the suppliant can do little more than clasp his hands with an inarticulate moan for relief, there is no reason on that account for the fear that our yearnings are in vain. On the contrary, we may never have prayed so earnestly and eloquently. For the mere flow of words in our prayers—be they public or private—and even the emotion that sometimes gives rise to that flow, form, after all, but a poor criterion either of reality or acceptance. The fluency may be nothing more than a natural gift, and the rush of feeling that prompts it may be only a shallow and passing sentiment. To give an illustration of what I mean:—In the Corinthian Church there were those that prayed orally, and there were those of whom St. Paul speaks as the "unlearned," who did not pray orally, but who responded with their audible "Amen" And I can conceive a case in which the prayer of him who presided, however well ordered in arrangement, however well picked in language, might—so far as the speaker was concerned—be no true prayer at all, neither faith nor due earnestness being present; while the "Amen" of the humble and unlettered disciple, who could scarcely have put two words together, might be the one true supplication offered, and the only reason why the service was accepted. One more note—

V. THE EFFICACY.—The efficacy rests upon two grounds. One is that God "*knoweth the mind of the Spirit.*" It is possible even those through whom He pleads may not know it, for at times they may be unable to analyze their own feelings, perhaps almost unable to interpret their own words, and this because they are filled, guided, magnetized by a "power not themselves," that "makes for" holiness and for God. But mixed as the supplication may seem to the speaker, it is all clear to the Hearer. He who searches the hearts discerns the presence, recognizes the voice, and responds to the pleading of the Advocate. He has granted Himself, as He witnesses with our spirits of our hopes and fears, our joys and sorrows, the emptiness of comforts on earth, the reality and fulness of satisfactions and supplies on high. And while God knoweth the mind of the Spirit, the *Spirit maketh intercession according to the will of God.* That is the other ground on which we rest the efficacy of this great intercession. What God has chosen, the Spirit will enable us to ask; what God has promised, the Spirit will lead us to love and desire. Both the matter and the manner of our prayers, if the Spirit be permitted to plead in us, will be just what God has prescribed, just what God will accept. And the blessings we seek will be granted, wisely, richly, steadily, till the time of need is ended and the time of fruition has begun, in the land where prayer gives place to praise and the inarticulate groanings of those who have the first fruits of the Spirit, are succeeded by the songs of those who have won the final adoption, and celebrate God's redeeming grace with more then an angel's intelligence, and in language that is richer and more copious than any that is uttered by an angel's tongue.—(*Rest and Reaping.*)

Miscellany.

—You may be nearer to Christ than you think. Those men who went along the road to Emmaus, weeping and moaning that their Christ was gone, poured into His very ear the tale of their bereavement. They told Him of their trouble—that they had lost Christ; and there He was talking with them. In the midst of their deep grief there was their victory, and they did not know it.

—It will be well to remember—lest we should be needlessly discouraged, lest we should be ungrateful through ignorance—that Christian fruitfulness is a manifold and various thing. It is not all of one kind. One life is not meant to be exactly like another life. Each is cast in its own type; and when the life is cast, the type, or mold, as has been said, is broken. Of course it is broken, because it was composed in part of circumstances which never were before nor ever can be again. Let each "planted" soul rejoice to feel rooted in Him!—(*Alexander Raleigh, in "Christian Experience.*)"

—To-day thirty-four missionary societies are at work in Africa, and all its 200,000,000 souls are practically within the reach of Christian missions; thirty-three societies have begun work in China, and all its 350,000,000 souls may be visited with the message of the gospel; more than fifty societies have entered India, and the light is dawning upon its 250,000,000. Turkey, Persia and Japan are filling with mission churches and schools. Practically, the whole world is open, and the grandest day of opportunity for the kingdom of God that the Earth has ever seen has fully dawned. If the cry of the lost nations reached the ear of those young men at Andover, with whom our work began and would not let them rest, how that self-same cry to-day repeated from every people and land, and grown more articulate, must thrill the very heart of Christendom and command instant and growing response.—(*Judson Smith, D. D.*)

—"You have mentioned several times during the evening," observed one of the audience to a lecture, "the word periphrasis." Would you kindly inform me of its precise meaning?" "Certainly," said he, "it is simply a circumlocutory and pleonastic circle of oratorical sonorosity circumscribing an atom of ideality lost in verbal profundity."

—"Is your father a Christian?" asked the new minister. "No," replied the boy, "he sings in the choir."

—A NOVEL SOCIETY: A famous professor of hygiene, in a lecture before his class in one of our medical colleges, a few days ago, gave an account of a novel society formed at his table. It was called the "Chew-Your-Food Society." Its object was to secure the proper mastication of food before its admission to the stomach. Penalties were affixed for neglect to do this, and the funds so accruing were bestowed upon the deserving poor. The inspiring cause in the formation of the society was dyspepsia suffered by a gentleman at the table alluded to, this malady being caused in his case, not by improper food, but by improperly eating or not eating his food. He swallowed it almost whole. The rule laid down by the society to govern its members was that of no less a man than William E. Gladstone, who is said to have required the children at his table to give each mouthful thirty-two bites, one bite for each of the thirty-two teeth, that ought to be, but alas are not, in the mouth of every adult. In this matter the illustrious statesman set them the example, and still sets this example

One of the hardest working men in Europe, notwithstanding his advanced age, he still finds time to give each mouthful thirty-two bites, and because he does this he can work hard and enjoy his labour. For he keeps the engine which manufactures his force in perfect working condition. Its furnace is not clogged with coal that it cannot burn, or with coal of too large a size to burn easily; he takes extraordinary care of his body, and so he is able to do an extraordinary amount of work.

Some years ago a pious Methodist clergyman bade his daughter good-bye as she left on the train for a field of labour two thousand miles from home, to be absent many years. His parting salutation was simply and only this: "Be sure and chew your food well." He was a wise man. He knew that if his daughter kept her stomach in perfect condition, her health would in all probability continue as it was then, perfect; and if her health were perfect, she would be free from innumerable temptations that find entrance in dyspetic people; she wouldn't be likely to have toothache, or nervous prostration, or eat too much or not eat enough. Those who bolt their food eat about one-third more than they can digest comfortably, and the energy of the body is wasted in disposing of the surplus fourth, besides being wasted in exacting from the abused stomach the work, the teeth, and the saliva should perform.

Thirty-two bites for every mouthful is a good rule

TELEGRAPHIC NEWS.

Berlin, May 4th: The Emperor of Germany has appointed the Duke of Connaught Commander of the 3rd Hussars.

London, 5th: The Marquis of Hartington has consented to preside at the sittings of the

Royal Commission on the Naval and Military Resources of the Empire.—In the House of Commons last night, Mr. Smith, in reply to a question, said that Government hoped to place on the table of the House during the present Session the report of the Royal Commission, which has been appointed to inquire into the administration of the naval and military services.

6th: The military representatives in the House of Commons are dissatisfied with the scope of the reference to the Royal Commission on the administration of the naval and military services.—They say that the points to be ascertained are not sufficiently comprehensive, and they demand an inquiry into the efficiency of the forces of the Empire, which has been excluded from the reference.

Aden, *6th*: The Orient Line steamer *Garonne* arrived here in a damaged condition, bringing news of a serious collision between herself and steamer *Lucinda* from Akyab.—The steamer *Lucinda* sunk after the collision, and two of her crew have been drowned.

Paris, *6th*: General Boulanger's "History of the German Invasion of France in 1870" has been published.—2,500,000 copies have been distributed gratis throughout France.

Berlin, *6th*: In course of an interview with the American Senator, Carl Schurz, who in 1848 had participated in the revolutionary movement in the south of Germany and escaped into Switzerland, Prince Bismarck said he was confident of the maintenance of the peace of Europe.—The Czar's word, the Chancellor declared, was mightier than the Panslavist intrigues.—In conclusion, he said, he apprehended nothing from the Boulanger adventures.

Charlottenburg, *7th*; Night: The Emperor Frederick is again confined to his bed owing to increased suppuration in his throat.—His Imperial Majesty is better to-night.

Rome, *7th*: The Emperor of Brazil is lying seriously ill at Milan.

London, *8th*: Owing to the determined attitude taken by the leaders of the National League, the Pope has directed Monsignor Persico, the Papal Commissioner in Ireland, to obtain the opinions of the Irish Bishops on the Brief issued by his Holiness relative to the Plan of Campaign and boycotting.—Mr. Dillon, in a violent speech made by him at Drogheda yesterday, condemned the Papal Decree, and declared that the Irish people decline to accept the political control of a foreign Power on the affairs of their country. Their Royal Highnesses the Prince and Princess of Wales performed the ceremony of opening the Glasgow Exhibition to-day.

Paris, *8th*: General Boulanger starts on Friday next to visit Dunkirk and Lille. Great demonstrations are being organised at both places in his honour.

Constantinople, *8th*: Through the friendly offices of Sir William White, the British Ambassador here, the tension which existed between Greece and Turkey has been relaxed.

London, *9th*: Mr. Parnell, speaking at the Eighty Club last night, said that he was convinced that the Irish people will refuse to allow the Roman Catholic prelates to dictate or influence them in any way in the matter of the duty they owe to their country.—The Papal Brief was the result, he said, of a Conservative intrigue carried on with the Vatican, and will certainly fail to have an effect in Ireland.—The Irish Party and the National League were never connected with the Plan of Campaign. If the Plan was beaten, the National League was not thereby defeated.—The Plan of Campaign pacified Ireland, but the manner of working it had a bad effect on the political situation, and caused the passing of the Coercion Bill.—In conclusion, Mr. Parnell said that he declined to interfere in the action taken by Mr. Dillon and Mr. O'Brien and other Catholics in reference to the Papal Decree.—Professor Leone Levi, is dead.

Charlottenburgh, *9th*: The Emperor Frederick to-day passed the whole day reclining on a sofa.

Constantinople, *10th*: The Porte has accepted the Suez Canal Convention.—The promulgation of the Sultan's *Irade* is daily expected.

Melbourne, *10th*: All the Government of the Australasian Colonies refuse to grant landing permission to the Chinese labourers.—The New Zealand Government has issued a proclamation declaring that the Chinese ports are infected.

London, *10th*: An important deputation of members of the House of Commons waited upon the Secretary of State for war with respect to the subjects to be referred to the Royal Commission on the Naval and Military Resources of the Empire.—Mr. Stanhope, in replying to the deputation, reviewed the measures which are pending for the improvement of the defences of the ports, and notably of London which will render an attack from the river impossible.—The Government was making arrangements for the organization of a third Army Corps composed of Regulars and Militia, supported by the Volunteers, for the protection of the country landwards. The scheme for this purpose, the Secretary for War said, relies to a great extent on the patriotism of the Volunteers.—Mr. Stanhope said that it was intended to supply to the Volunteer Artillery 250 guns of light calibre and 8 heavier guns.

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From Aden—Mr Lambrimidi Col Cruickshank Mr and Mrs Fetini and Mr I A Imas.

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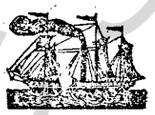

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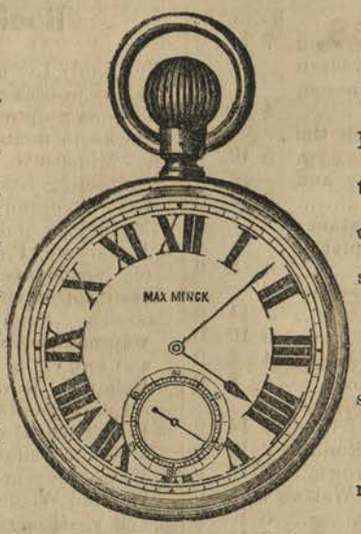

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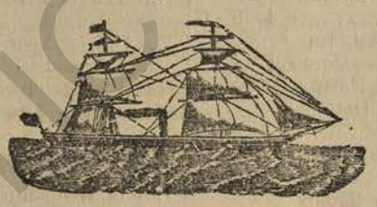

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